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Annual workshop

Christian Life Commission addresses aspects of power

DALLAS (BP) — "Power is a reality which cannot be escaped, abdicated or ignored," W. David Sapp told more than 400 participants at a Southern Baptist Christian Life Commission-sponsored workshop.

For two days, the realities and dangers of power were discussed, with issues ranging through theology, politics, sexual politics, nuclear war, economics, sociology and the church.

"Power is a dangerous tool and church persons by and large have been poor stewards of power whenever we have managed to get our hands on it," Sapp said as he summed up the meeting. "Questions about power always raise questions about freedom. Power gives a kind of freedom to those who hold it, but it tends to possess its holder, and when it does, the freedom is gone."

"Power also shackles those against whom it is used and so often enslaves both the powerful and the powerless. But power may be used to free us all. For power frees those for whom it is used, and it also frees those who are willing to use it for others."

During the three-day meeting, participants from across the nation heard major addresses by Andrew Young, former ambassador to the United Nations; Robert Bratcher, one of the main translators of "Good News for Modern Man," television humorist John Henry Faulk; and civil religion expert Robert Bellah.

Also featured was a confrontation between John Buchanan, a former eight-term Alabama congressman, and Gary Jarmin, leader of the new religious right group, Christian Voice, which worked for Buchanan's defeat.

Sandwiched in were sermons by pastors Daniel Vestal of Midland, Texas, and Roger Lovette of Clemson, S.C., and former pastor Ernest Campbell of New York City; a presentation by Little Rock, Ark., housewife Minette Drumwright; a discussion by theologian William L. Hendricks of Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

Johnson, chaplain at Furman University in Greenville, S.C.; an exposition of church-state issues by James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, D.C., and an address by policy planner Richard Barnett of Washington, D.C.

Young called on churches to become involved in international economic justice as part of the continuing quest for racial desegregation and integration. "We have desegregated our society, but we have not quite integrated our society," he said.

Faulk, a native-born Texan who is now a regular on the syndicated "Hee Haw" television series, told of his experiences when he was blacklisted by witch-hunting communist groups during the McCarthy era of the early 1950s.

He said there is the possibility such an event will reoccur unless Americans truly understand First Amendment freedoms. He noted the lives of many of his friends were ruined because some self-appointed communist hunters had a "Jerry Falwellish attitude of asserting power with arrogance" to smash people's lives.

Robert Bellah, professor of sociology at the University of California at Berkeley and expert on civil religion, told participants the Reagan administration is "not simply a change in administration or a change of party, but a change of regime."

He said it marks a "counter-revolution" from the moral revolution which has been occurring in the country since 1932, and which emphasized social policies, the needs of the working class, the poor, the blacks and others.

The exchange between Buchanan and Jarmin featured the Christian Voice "Christian/moral" report card of Buchanan's voting record. In the exchange, Jarmin admitted his organization is "a" Christian voice, not "the" Christian voice, and said persons can be Christians and disagree with his definition of conservative.

Buchanan, who now is an independent consultant based in Washington, D.C., where he works with several groups including the Christian Life Commission, disagreed with the Christian Voice issues, and said if he were to draw up a Christian report card "it would be very different" and would not include such issues as defense and the Panama Canal, but would center on civil rights, women's rights and world hunger.

Vestal talked of the church's power to influence community, and said pastors should encourage members to take an active role in community affairs, serving in local government, service organizations and school activities.

Lovette said people of all ages have time and again found themselves powerless in the situations of their lives.

"Even though there is a powerlessness on the part of all of us in society, we are able to find a new dimension in the power of God... that wherever we go, we know that God is able."

Campbell bemoaned lack of prophetic preaching and said some Christians avoid speaking on controversial social issues because they have an inherent fear of conflict and have learned truth is a high-risk, low-return endeavor.

Drumwright voiced concern because "the Lord is calling women to serve him vocationally. They walk the aisle of decision for church-related vocations... they get training in our

seminaries and then the places of service for them are so limited that they either go unemployed or underemployed."

Hendricks commented that too often church groups seeking to use power to influence government claim they are using power prophetically when actually they are using it for self-serving ends.

"Religious claims, when they speak as God instead of for God, may be idolatrous at best and blasphemous at worst," Hendricks said.

Johnson preached a series of six sermons, and in them lashed Christians who say they cannot have fellowship with other Christians unless they agree. He criticized trends in the Southern Baptist Convention demanding agreement as a test of fellowship.

"Where power is used to compel agreement, to coerce disagreement into silence, or to enforce one point of view, it has not only ceased to be Baptist and Christian, it has become demonic," he said.

Richard Barnett, director of the Institute for Policy Studies in Washington, D.C., decried predictions by Reagan administration officials that confrontation with the Soviet Union is inevitable, and said it is "nonsense to believe the way to preserve peace is to prepare for nuclear war."

He said the decision by the new administration to escalate the arms race in order to prevent nuclear war "is the

(Continued on page 3)

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Program Day

BAPTISTS WORK TOGETHER



THROUGH THE COOPERATIVE PROGRAM

This couple is just getting second wind

By Tim Nicholas

A 77-year-old man and his bride of nine months should have arrived in Hawaii now from Scooba, Miss., to serve a two year term of service in the Mission Service Corps.

Edward and Mary Farr will be working in the First Southern Baptist Church of Pearl Harbor in Honolulu in church administration, religious education, evangelistic visitation, literacy and Woman's Missionary Union work. They will be working with church pastor W. C. Garland.

Farr, who has retired several times, had been invited to go to South America to help a friend in missions, but policy at the Foreign Mission Board prevents persons Farr's age from being endorsed for volunteer work. However, the FMP people suggested he contact the Home Mission Board and the HMB's David Bunch put Farr in touch with the Honolulu situation.

The couple were set to leave March 29 right after commissioning services at Calvary Baptist Church, Meridian. They were planning to drive to Los Angeles and fly to Hawaii, shipping their car.

The Calvary services were the fourth commissioning they received since orientation for Mission Service Corps, a volunteer program where people serve in missions for one or two years, raising their own support. Orientation was in Houston, Tex., in November. Then Swiftwater Baptist

Church, Greenville, which Farr helped organize, Bay Springs Baptist Church, Porterville, and Eudora Baptist Church, Memphis, all commissioned the couple.

Bay Springs is the church Farr became pastor of when he moved to the Scooba area to become principal of the Wabak Consolidated High School in the late 20's. That was when he married Gertrude, a widow with five daughters.

Eudora church was where his bride Mary was a member when he met her on a trip to the Holy Land Christmas of 1979.

(Continued on page 2)



Mr. and Mrs. Farr

Carey College grants honorary doctorates



Leontyne Price, an operatic singer of world-wide note, responds in the acceptance of the doctoral degrees on behalf of the three who had been honored. Miss Price is from Laurel.

Doctorates were presented to three Mississippi women who have attained world-wide acclaim last week during a convocation in connection with the 75th anniversary of William Carey College.

In granting the degrees on behalf of the college, President Ralph Noonkester noted the Mississippi roots of each of the women and gave evidence of the impact each has had on her native state and throughout the world.

The three were Lucile Parker, an artist noted for her watercolor renditions of wild flowers; Eudora Welty of Jackson, the Pulitzer Prize-winning author; and Leontyne Price, a native of Laurel, who has found acceptance in operatic halls and in other mediums of music all over the world.

Miss Price responded to the awards for all three recipients. In her response she sang a simple and moving version of "This Little Light of Mine" as a testimony of her philosophy and Christian heritage.

Mrs. William Winter, wife of the governor of Mississippi, pronounced the invocation. The Carey College Chorale, under the direction of Donald Winters, presented special music.

Mrs. Earl Kelly, a former vice-president of William Carey College,

delivered the convocation address. Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, pronounced the benediction.

Phillip Fortenberry, organist, presented the prelude and postlude.

A dinner hosted by the college was held on the campus prior to the convocation. A reception honoring President and Mrs. Noonkester at the Hattiesburg Country Club was held after the convocation and was hosted by First Mississippi Bank.

Mission gifts only pace 1980 giving

Missions gifts from Mississippi Baptist churches through the Cooperative Program for the first quarter of 1981 continue to be ahead of the same period of last year though somewhat short of the budgeted figure.

The total income for the first quarter of this year amounted to \$2,866,155 as compared with \$2,806,215 for the same period of 1980. This was an increase of \$59,940, or 2.1 percent.

The prorated budget figure for a three-month period is \$3,163,750. The total gifts were \$297,595 short of that figure.

Gifts for March were \$772,323, an increase of \$115,616 over the same month of 1980. This increase amounted to 17.6 percent.

"While we would much rather be abreast of the budget figure for every month, we must recognize that the experience for March is not as bad as it might seem," said Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

"The missions gifts for this March were more than \$100,000 ahead of those of a year ago; and this March ended, as did March of 1980, without enough time to get all of the gifts from the churches to the Convention Board offices. The budget income should be back on track at the end of April. Missions will continue to be a priority item with Mississippi Baptists."



One and a half million stitches

Over one and one-half million stitches will be required to complete the historical wall hanging being needlepointed by Mississippi Baptist women. The women taking part in the needlepointing will be receiving materials and instructions during April. Pictured above are some members of the committee preparing packets for distribution to those participating in the project. Left to right are Edwina Robinson, Jackson; Ruth Hall, Memphis; and Barbara Taylor, Crystal Springs. Lucile Parker, who was just awarded a doctorate from William Carey College, drew the design for the needlework.

Southern drawl in Paraguay... Executive secretary on a motorcycle

By Don McGregor

The wife of the pastor of the First Baptist Church of Asuncion, Paraguay, can speak English fully as well as her husband can speak Spanish. In fact, she even speaks English with a touch of a Southern accent. And well she should. She is a native of Arkansas. Her husband, Dionicio Ortiz, has earned a doctor of theology degree from Southwestern Seminary, and he is vice-president of the theological institute in Asuncion as well as being pastor of First Baptist Church.

First Baptist Church in Asuncion recently observed its 60th anniversary. It was established in 1920 by Baptists from Argentina. As is the case with so many South American churches that are finding success in outreach, First Baptist Church is reaching young people. On the night I was there I met a lovely young lady named Myriam Silvano. She had made a profession of faith just a short time earlier. She had been a leader in catechism in a Catholic church.

Our first introduction to Paraguayan Baptists was interesting. We were met at the airport by several including the dynamic executive secretary, Rafael Altamirano. He and his wife made the trip to the airport on his motorcycle.

While it was a bit of a cultural adjustment to think of an executive secretary meeting visitors from the States on a motorcycle, I found that it is unusual with regular gas at \$4 a gallon. Premium is \$5. Apparently the Paraguayans have not been afflicted with unleaded gas yet.

The president of the convention, Dionel Silva Armoa, doesn't have a motorcycle. He made the trip on the bus. Few of the pastors have cars.

A fact about Paraguay stood out immediately and was repeated in each of the other two nations. People walk the streets at all hours of the night and have no fear of violence. In Asuncion it was hard to become accustomed to women waiting at bus stops at 10:30 p.m. By the time we reached Buenos Aires we had learned to expect it.

One of the major institutions in Paraguay is the hospital in Asuncion. It was established in 1952 by Franklin Fowler. It has 72 beds not counting the bassinets and incubators in the hospital. Missionary Bill Skinner of Tennessee is the administrator. The chaplain is Ronnie Ballard; and his wife, Sue, is his assistant. Ballard held several pastorates in Mississippi before his appointment and was a hospital chaplain in Meridian. He was a pastor in Carrollton when they were appointed. He is from Illinois, and she is from Arkansas.

The hospital was the first such institution established in South America.

The hospital has 30 national physicians cooperating with it, and 15 are on the staff. Five of the national physicians are chiefs of staff.

There are 60 nurses at the hospital and a nursing school there has 19 students. The nursing program is a three-year program, and the nurses have a contract to work three years with the hospital after graduation.

Director Ann Pearce said short-term help would be welcomed, and official requests probably will be entered. If instructors could speak Spanish, they could help in classes or as consultants. Seminars would be possible with interpreters.

The theological institute has 12 day-time students. The president is Gilbert Nichols of Arkansas. The institute will begin adding a third floor in May if money is available from capital needs of the Foreign Mission Board.

When requests are all processed through channels, the institute could use brick layers, carpenters, and electricians, Nichols said. Workers who make the trip should be ready to be used in evangelism and in witnessing, he added.

A Baptist clinic is located in the Chacarita area of Asuncion. This is a low-lying area beside the Paraguay River that floods often. It was first populated by the wives of men who were on the losing side of a 1947 revolution and had to leave. It is still somewhat of a slum area, and a Baptist clinic and goodwill center is located there. The administrator of the clinic is Charles Smothers, who is from Memphis but claims Mississippi as an adopted home. He is a graduate of William Carey College and was once a school teacher in Poplarville.

Other Mississippi missionaries in Paraguay are Mr. and Mrs. Jimmy Barrentine, who work in Encarnacion. We didn't have opportunity to meet

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The Baptist hospital in Asuncion is shown above.

Five Fabulous Sundays In March — 1981

TOTAL REPORTED NEW SUNDAY SCHOOL MEMBERS

These are the figures for new Sunday School members reported in the month of March. They include those never before enrolled and transfers.

Adams	140	Mississippi	71
Alcorn	93	Monroe	48
Attala	120	Montgomery	36
Benton	10	Neshoba	26
Bolivar	10	New Choctaw	4
Calhoun	112	Newton	60
Carroll	25	Northwest	214
Chickasaw	22	Noxubee	1
Choctaw	46	Okibbeha	30
Clarke	101	Panola	48
Clay	164	Pearl River	137
Copiah	39	Perry	48
Covington	58	Pike	105
Franklin	36	Pontotoc	63
George	29	Prentiss	8
Greene	0	Quitman	11
Grenada	47	Rankin	251
Gulf Coast	509	Riverside	35
Hinds-Madison	834	Scott	31
Holmes	14	Sharkey-Issaquena	0
Humphreys	29	Simpson	110
Itawamba	58	Smith	0
Jackson	194	Sunflower	12
Jasper	83	Tallahatchie	0
Jeff Davis	39	Tippah	16
Jones	201	Tishomingo	61
Kemper	1	Union	15
Lafayette	9	Union County	2
Lamar	25	Walthall	45
Lauderdale	171	Warren	97
Lawrence	33	Washington	151
Leake	53	Wayne	94
Lebanon	208	Webster	23
Lee	272	Winston	7
Leflore	13	Yalobusha	11
Lincoln	70	Yazoo	15
Lowndes	212		
Marion	58		
Marshall	33		

Grand Total: 6057

Smith, home from Kenya, praises missionaries

By Mary Jane Welch
RICHMOND, Va. (BP) — Southern Baptist Convention President Bailey Smith returned from a visit with Southern Baptist missionaries in Kenya saying he plans to make Southern Baptists aware of the great investment they have in missions.

"These people (missionaries) are there every day making strides in witness and ministry," he said after a week in Kenya.

He also said he would continue encouraging his church, First Southern Baptist Church, Del City, Okla., to make substantial increases in Cooperative Program giving, because he has seen that the money is well spent. Del City increased its Cooperative Program giving by 200 percent from \$50,000 last year, to \$150,000 this year, he said. The Cooperative Program is the voluntary channel for funds from churches to support the missions and educational enterprises of the convention.

Smith attended an all-night prayer meeting at Ngerenia Baptist Church, where 25 people made professions of faith after he preached outside the church under a single lantern.

The SBC president visited missionaries and mission work in the Nairobi, Limuru, Mombasa and Malindi areas and preached an ordination sermon for 23 Kenyan Baptist pastors at Malindi Baptist Church. Thirteen of the pastors became Christians during the 1976-77 Giryama evangelistic project in Kenya and have been leading churches started during that time. The service was the first ordination service in the association.

Smith later attended the dedication of a well dug using Baptist relief funds in an area where women had been spending much of each day walking to find fresh water. People walked up to 25 miles to attend the service and more than 100 responded to Smith's invitation to become Christians.

Three wells had been dug earlier in the area with relief money from the Foreign Mission Board, but all contained salty water. After the fourth well was dug, 763 people were counted getting water from it in one day.

Smith said he had heard before his trip that Southern Baptist missionaries lived in luxury, but "I didn't see any luxury. Everyone I met — their whole life was their work."

Smith was accompanied by Robert Harris, a layman in his church; Tom Elliff, his brother-in-law and pastor of Eastwood Baptist Church, Tulsa, Okla.; and John Majors, a layman in Elliff's church who spent most of the time in Uganda repairing bulldozers. The Ugandan government had said missionaries could have the abandoned bulldozers if they would repair them.

Broadcast ministries will hear Schuller, Hollis

FORT WORTH, Texas (BP) — Television evangelist Robert Schuller will be one of several major speakers at the National Conference on Broadcast Ministries April 21-23, sponsored by the Southern Baptist Radio and Television Commission at Southwestern Baptist Theological Seminary.

Conference speakers were announced by Jimmy R. Allen, president of the Radio and Television Commission.

In addition to Schuller, other speakers include Anne P. Jones of Washington, D. C., a member of the Federal Communications Commission, and Harry Hollis of Nashville, Tenn., director of family and special moral concerns for the Christian Life Commission.

Trustees also acted on RTVC plans to establish a 100-station low-power television network. Allen told trustees applications for 100 stations have been filed with the FCC and asked the commission to approve purchase of a transponder when funds are available.

The transponder, to be purchased as soon as the \$5 million necessary for the first year of operation is secured, would send television signals via satellite to feed programming to the network, cable systems and to churches with satellite-receiving equipment.

Allen said the commission is in discussion with a number of sources concerning use of satellites, including Western Union, which will launch its Westar V satellite in September 1982.

Allen described four new programs under development. They are Sportsight, The Sunshine Factory, a direct preaching presentation and a news magazine program.

Filming was scheduled Feb. 17 for

This couple is just getting second wind

(continued from page 1)

Farr had been a widower since 1959. "I had prayed for 21 years that the Lord would reveal to me (a new wife)," said Farr. When he met her as groups from different churches gathered to go overseas, he thought, "This is a strange phenomenon, a person with lights in her eyes." He compared meeting her to Moses seeing the burning bush. "He turned aside to see what was happening," he said.

A traveling companion for Mary Wallace, also a widow, told Farr that "Mary thinks God is going to put a rope around a man's neck and lead him to her." Farr said he knew the rope was around his neck.

After only one quick hand squeeze during the Holy Land trip, and about 50 letters each afterward, Farr drove to Memphis to see her after the Mississippi Baptist Evangelism Bible Conference in February, 1980.

He said he wanted both of them to get God's answer to their future, but he traveled with a ring in his pocket.

Farr talked with his prospective bride about mission involvement and found ready agreement. Mary Wallace Farr had first felt a call to missions in G.A. camp back in Spartanburg, S.C. She was graduated from Mary Washington College in Virginia and married a layman. Though she was a GA leader in her church for years, she never answered the call to missions until now. Her experience teaching people to read with Laubach method and teaching English to Laotians, helped the couple win their appointment to the Hawaiian church where the congregation ministers to many language groups.

Farr said he "came into the world to be a missionary." He said his mother told him late in life that she had dedicated him to the Lord even before he was conceived. As a small child he had even been given up by a doctor for dead and after being promised to God by his mother, began breathing again.

He accepted Christ at age nine and in 1924, after attending Clarke College a year, surrendered to the ministry. He was graduated from Mississippi College and New Orleans Seminary.

He was ordained by 41st Avenue Baptist Church (now Calvary, Meridian), and was only the second associational missionary in Mississippi. He had charge of Deer Creek Association, which consisted of churches in four counties around Greenville.

He helped start 12 churches and has preached under (and built) brush arbor, in homes, stores, courthouses, and Methodist and Presbyterian churches (to Baptists).

He was the first white teacher under a federal court order to teach at an all black school in Greenville where he taught for five years and preached at Bogue Baptist Church near Leland. And he has taught in Manpower programs in these Mississippi Junior Col-

leges, Hinds, Meridian, and Holmes. Farr first retired at 65 from Westside Baptist Church, Macon, which he had re-opened twice, and is thriving today. Then he retired again at 70 from Bogue. "I've been supplying, and preaching and getting married since," he said with a straight face.

The church the Farris are going to work in is near the military installation. Most members are military related, with membership changing almost 100 percent every three years. First, Southern maintains a pre-school/day care program, a bus ministry, literacy program, youth ministry, fully graded music and missions programs, special interest Bible classes, hotel chaplaincy, a Korean congregation, and "the usual educational programs," according to Pastor Garland. It averages 400 in Sunday School, mostly children and youths.

Though the Farris do not have full financial support established, they decided to go on faith that their needs would be provided. The going places Farr one step closer to what he feels is his destiny. "I've known for many years," he said, matter-of-factly, "that I was going to preach on my 100th birthday."

Secretaries will meet

The annual Secretaries' Conference is set for April 20-21 at the Baptist Building in Jackson at 515 Mississippi Street. Featured speaker will be Lucy Hoskins of the Baptist Sunday School Board, Nashville. For details, contact Leon Emery, Box 530, Jackson, Miss., 39205, or phone 968-3905.

Baptist Village dedicates India Nunnery campus

The Jackson campus of Baptist Children's Village, located on Flag Chapel Road, on March 31 was dedicated to the memory of India Nunnery, daughter of Paul Nunnery, executive director of the Village and Mrs. Nunnery.

India Nunnery, then a student at Hinds County Junior College, lost her life at 18 years of age when on Sept. 1 of last year she was involved in an automobile accident between Raymond and her home in Clinton.

India had come to live at the Village, the child-care agency of the Mississippi Baptist Convention, when she was three years old. She was adopted by the Nunnerys. In his remarks at the dedication service, T. Deane Rogers, assistant executive director for the Village, said it is fitting that the campus should be named for one of its own.

Rogers made the presentation of a portrait of India to the Village on behalf of the Nunnery family.

Robert W. King, a Jackson attorney and president of the Board of Trustees of the Baptist Children's Village, was in charge of the dedication service. Ralph Hester, a past president of the board, presented the Village a plaque on behalf of the board which officially dedicated the campus of the India Nunnery Campus of the Baptist Children's Village. Henry M. Glaze, home life director for the India Nunnery Campus, accepted both the plaque and the portrait on behalf of the campus.

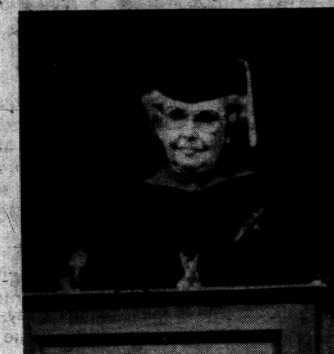
The dedicatory address was delivered by Kermit McGregor, pastor of Morrison Heights Baptist Church of Clinton and a past chairman of the Executive Committee of the Village Board of Trustees. He is the pastor of the Nunnery family.

Jan Sellers, a former director of the Department of Music at the Village, responded to the presentations on behalf of the Nunnery family. Her responses and presentations were presented in music.

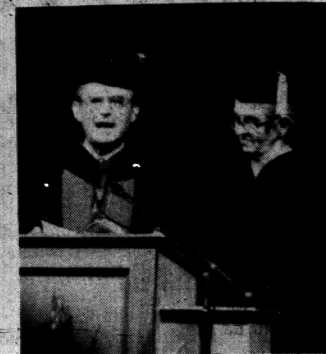


The doctoral hood is placed on the shoulders of Eudora Welty, a Mississippi writer, by vice-president Hugh L. Dickens. President Ralph Noonkester is at left, Mrs. William Winter, who pronounced the invocation, is at right; and Lucile Parker, the artist, is second from right.

Honorary doctorates conferred



Mrs. Earl Kelly, former vice-president of William Carey College, addresses the William Carey Convocation on the occasion of the college's 75th anniversary.



William Carey President Ralph Noonkester delivers a statement concerning the granting of a doctorate to Lucile Parker, a Mississippi artist.

New York (EP) — The board of Lutheran World Relief, meeting here, has authorized a grant of up to \$150,000 to aid Salvadoran refugees. The funds will be channeled through Christian agencies within El Salvador and neighboring Honduras.

SBC mission gifts increased

NASHVILLE, Tenn. (BP) — March contributions through the national Southern Baptist Convention Cooperative Program reflected a 14.02 percent increase over March 1980.

The increase follows a decline of 4.4 percent in February contributions through the method Southern Baptists use to finance the work of missions, education and evangelism.

During March, contributions amounted to \$16,885,176, of which \$6,534,207 was undesignated and \$10,350,969 was designated, primarily to the two special offerings.

For the year, contributions are up 13.02 percent. Total contributions are \$86,588,593, of which \$40,989,875 are undesignated and \$45,598,718 are designated, primarily to the two special offerings.

For the month, total offerings are up 14.02 percent; undesignated are up 11.28 percent and designated gained 15.82 percent. For the year, total offerings are up 13.02 percent; undesignated 13.64 percent and designated 12.47 percent.



T. Deane Rogers, Village assistant executive director, right, unveiled a portrait of India Nunnery, painted by Gary Walters, and made the presentation of it on behalf of the Nunnery family. Henry M. Glaze, left, home life director, the India Nunnery Campus, accepted for the Village.

RA Congress: mid-April event

The annual Royal Ambassador Congress takes place April 17-18 on the campus of Mississippi College in Clinton.

Sponsored by the Mississippi Baptist Convention Board's Brotherhood department, the two day event is the statewide meeting for all ages (grades 1-12) of Royal Ambassador boys, their leaders, and potential members.

Featured speakers include Jerry Clower, of Yazoo City; James Gilbert, missionary to Ecuador; Paul Vandercook, missionary on Mississippi's Gulf Coast; and Julian Fagan, former professional football player, and now an attorney.

Music will be led by Jeff Powell, a student at Southwestern Seminary.

Activities during the weekend include a basketball tournament for RA's, a track meet for Crusaders, and a riflery/archery meet for Pioneers.

Contact the Brotherhood department for registration information at Box 530, Jackson, Miss. 39205, or phone 968-3934.

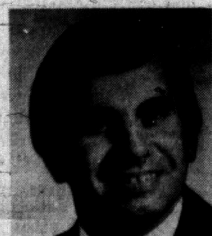
Youth Sunday School Leadership Conclave

April 10

First Baptist Church, Jackson

7-10 P.M.

Leaders



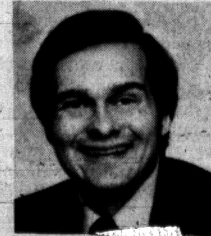
Paul Lee
Calvary, Tupelo



Deborah Lee
Calvary, Tupelo



Jim Blakeney
FBC, Biloxi



Ron Kurtz
FBC, Jackson

Project

Bible teaching lab for youth leaders.

Description

Three hour workshop designed to provide youth Sunday School teachers Bible teaching skills in a laboratory setting enabling them to communicate more effectively with youth.

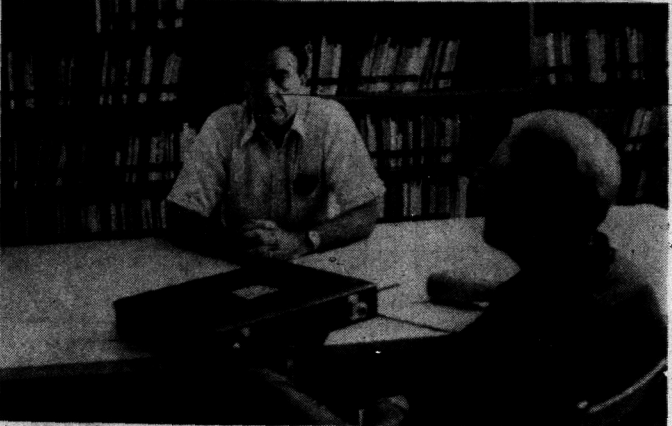
Target Audience

All youth Sunday School leaders, youth ministers, associational youth Sunday School leaders, and church staff workers.

Sponsored by — Mississippi Baptist Sunday School Department Bryant M. Cummings, Director



The low-lying Chacortia area in Asuncion is adjacent to the Paraguay River. The Baptist clinic and goodwill center is in the center of the area.



Gilbert Nichols, left, president of the theological institute in Asuncion, Paraguay, visits with Earl Kelly, Mississippi Baptist executive secretary-treasurer, in the institute library.

On a motorcycle . . .

(Continued from page 1)

them. He is from Magee, and she is from Crystal Springs.

Paraguay has three million inhabitants and 3,000 Baptists. They are in 30 self-supporting churches with 27 national pastors. There are 37 missionaries in the country, including five journeymen.

Ortiz said, "We now have second generation Baptists. Some are very well off financially. We have reached some wealthy people, and now we cannot penetrate our own level. We came from a poorer class, and we need a way to attract attention of a higher class." He would like to see people come who could contribute on a cultural level

such as a concert pianist. Such a person would get free use of concert halls because of the cultural impact, he said.

And, indeed, Paraguayans are interested in culture. An interesting aspect of a program attended by the task force party on its last night in Asuncion was the performance of several men on what is called a Paraguayan harp. This is an instrument shaped like the standard concert harp, only it is much smaller. It stands on legs, and the performer stands to play it. While the music played was more popular than classical, these men were masters at the playing of these small harps.

The Panthers, Alfords, Carlisle set for weekend

Missionary guests for GA Mother/Daughter Weekend at Camp Garaywa, April 24 and 25, will be Mrs. Dan Panther, and her daughters Traci and Kathryn, and Mrs. Jason Carlisle. Mrs. Panther and Mrs. Carlisle are church and home workers, Mrs. Panther at Tabligbo, Togo, and Mrs. Carlisle in Florida, Uruguay.

"World Whirl," the theme for the weekend, will feature different areas of the world that Girls in Action have



Panther

already studied or will be studying in curriculum materials in their churches. Special emphasis will be given to the subject of sharing Jesus with others, and to mission books available for reading.

Other program personalities will include Pat and missionaries who live in Clinton. (he is consultant, Cooperative Missions department, Mississippi Baptist Convention Board); Diana Chiles, puppet therapist, Mississippi Baptist Medical Center; and Acteens from Heuck's Retreat Church, Brookhaven, and Morrison Heights Church, Clinton.

Registration will begin at 4 o'clock on April 24; weekend activities will close with lunch on Saturday, April 25. Cost of the camp will be \$12 per person. Campers need to bring their own linens and personal items, including their Bibles. Deadline for registration is April 20, according to Waudine Storey, GA consultant, state WMU department.



Carlisle



Alford

First Cockroft lecturer will be Morris Lewis

CLINTON—The William B. Cockroft Forum on Free Enterprise will be initiated at Mississippi College on Monday, April 13, with Morris Lewis Jr., chairman of the board of Lewis Grocer Company and Sunflower Food Stores in Indianapolis, as the guest lecturer.

Lewis will speak at 10 a.m. on Monday in the Nelson Auditorium and the public is invited. His appearances at Mississippi College are under the auspices of the American Enterprise Center of Jackson.

The Cockroft Forum on Free Enterprise is being established to place special emphasis on the American economic system and its entrepreneurial spirit.

Lewis, a native of Lexington, Miss., is the epitome of the free enterprise system at work as he has developed the Lewis Grocer Company and the Sunflower Food Stores into one of the most respected such businesses in its field.

He is a past president of the National American Wholesale Grocers' Association, headquartered in New York and a past director of Super Market Institute in Chicago.

In 1973 he received the Herbert Hoover Award, the food industry's highest award, given by the National American Wholesale Grocers' Association. He is also chairman of the board of Super Valu Stores, Inc., of Hopkins, Minn.

The forum is named in honor of William B. Cockroft, a dentist of Memphis, who served as president and chairman of the board of United Inns, Inc., from the start, but eventually relinquished the presidency to his son while he remained as board chairman and president of its 56 wholly owned subsidiaries. He is also a member of the Board of Directors of Piper Industries, an honorary director of First National Bank of Memphis, and chairman of the board of Cockroft Petroleum Corporation.

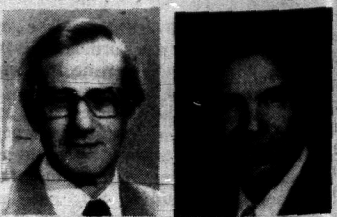
Active in community and church affairs, Cockroft is a former deacon in Bellevue Baptist Church of Memphis, has served on the Board of Trustees of several denominational institutions, and has held leadership positions in the Southern Baptist Convention.

Mississippi Baptist Activities

April 14 Leadership Conference for Ministers of Youth; Baptist Building, Jackson; 10 a.m.-4 p.m. (CAPM)
April 17-19 Royal Ambassador Congress; Mississippi College, Clinton; 3 p.m.-17-noon, 18th (BRO)

Creative worship meets set

Five one-day area creative worship conferences will be held during May, sponsored by the Church Administration-Pastoral Ministries department, Mississippi Baptist Convention Board, Leon Emery, director.



Barry Wood

Three men who will constitute the teaching team for the conferences are James Barry, consultant, Church Administration department, Baptist Sunday School Board, Nashville; J. M. Wood, minister of music, Broadmoor, Jackson; and Emery.

Dates and places are: May 18, Simpson Association Building, Mendenhall; May 19, Highland Church, Senatobia; May 20, Southside Church, Yazoo City; May 21, First Church, Philadelphia; and May 22, North Greenwood Church, Greenwood.

Each conference will begin at 9 a.m. and adjourn at 4 p.m. Those present will find a place for a "dutch" lunch, Emery said. Pre-registration will not be necessary, and no registration fee is required.

Topics to be explored are The Importance of Good Worship Planning; The Pastor as Worship Leader; The Worship Team and the Order of Worship; Improving Worship on Special Occasions; Music, A Vital Part of Worship; Celebrating the Ordinances; Wednesday Evening — A Time of Prayer; and Involving Children and Youth in Worship.

A cynic could easily love humanity if it were not for the people.



Cutrell Hall

Musicians for retreats named

Tommy Lane of Memphis, Jimmy Cutrell of Gulfport, and Dan Hall of Jackson will direct the music program for three senior adult retreats at Gulfshore this summer.

Retreats are scheduled May 18-22, May 23-28, and August 17-21 and will feature a music team of director, organist, pianist, and soloist for each week.

Lane is minister of music for Bellevue Baptist Church, Memphis. Cutrell serves in the same capacity at First Baptist Church, Gulfport. Hall is director of the Church Music department of the Mississippi Baptist Convention Board.

Organists for the May retreats are Dot Pray of the state Convention Board's Church Music department and Bobbie Smith of Alta Woods Church, Jackson.

Irene May will serve as pianist for both of the May retreats and Myrna Loy Hedgepeth of Jackson, music evangelist, will be featured soloist for one of the retreats.

Music team members for the August week are being enlisted by Tommy Lane who will serve as song leader for that retreat.

Senior Adult Day is May 3

The more than 150 Senior Adult Clubs throughout Mississippi are already preparing for Senior Adult Week, April 26-May 3, and numerous pastors in churches which do not have an organized program are planning special recognitions during church services on Senior Adult Day, May 3.

This annual event on the denominational calendar continues to grow in popularity as churches come to recognize that senior adults may be the church's greatest untapped resource when it comes to their potential for continued ministry through the church.

Senior Adult Week is one opportunity to honor this large segment of any church through recognitions and utilization in services.

The Mississippi Baptist Convention Board's Church Training department has prepared a brochure compiling suggestions from which any church could select activities to focus attention on senior adults during this special observance. It is available from Kermit King, senior adult consultant, 550 Jackson, Miss. 39205.

If it is not worthwhile to argue about the religion you haven't got.

Mississippi College hires law and nursing school deans

CLINTON — Major General Alton H. Harvey, Judge Advocate General of the United States Army and a native of McComb, has been named as the new dean of the Mississippi College School of Law.

His appointment was announced Tuesday at a special luncheon formally dedicating the new School of Law facility at 151 East Griffith St. in downtown Jackson. Elliott Richardson, former attorney general of the United States, was the guest speaker for the dedication ceremony.

Harvey will succeed Lt. Gen. E. A. (Bebe) Turnage, former adjutant general of the State of Mississippi, in the deanship post. Turnage has led the School of Law through its relocation process in downtown Jackson and its approval by the American Bar Association as an accredited law school.

Harvey is a native of McComb and resides with his wife and daughter in Alexandria, Va. He entered the U. S. Army as an enlisted man in Jan., 1951, and after service with airborne and ranger units, completed Officer Candidate School in July, 1952, and was commissioned in the infantry. He served with the Third Infantry Division in Korea until released from active duty in Sept., 1953.

Re-entering civilian life, he attended the University of Mississippi, receiving a bachelor of law in 1958. He then rejoined the Army, this time as a lawyer in the Judge Advocate General's Corps.

This began a distinguished legal career within the military that in 1979 earned him the position of chief legal officer of the United States Army.

After completion of a short program at the Army Command and General Staff College in Fort Leavenworth,

Kansas, he was named in 1964 as chief of the international law division of U.S. forces in Korea. There he dealt on a daily basis with the United States Ambassador and senior cabinet officials of the Korean government and represented all international law matters involving some 60,000 military personnel.

Re-assigned state-side in 1966, he went as Deputy Judge Advocate to Fort Bragg, N.C. In 1967 he returned to Fort Campbell, Ky., assuming the position as senior legal officer for military personnel in Thailand. Three years there were followed by one year in Vietnam in a similar legal capacity for the 101st Airborne Division.

From 1972-1974 he served as chief of the criminal law division, Department of the Army, developing and drafting legislation and rendering final Army opinions in matters of criminal law. Most notably he prepared the final legal review of the Lt. William Calley case for presentation to the President.

In 1975 he was named Chief of the Defense Appellate Division, Department of the Army, and in 1976, Assistant Judge Advocate General responsible for supervision of approximately 50 percent of worldwide Army legal services.

In 1979 he was appointed to the position of Judge Advocate General of the Army, with responsibility for all legal affairs of the Army. Among other duties, he is legal advisor to the Secretary of the Army, the officer charged with legal representation of the Army in all litigation in the Federal courts and regulatory agencies, and the administrator of a graduate school of law which offers both resident and nonresident courses in continuing legal education.

Harvey has been admitted to practice before the Supreme Court of the United States, the Supreme Court of the state of Mississippi, the U.S. Court of Military Appeals, and the U. S. Army Court of Military Review. He holds membership in the American Bar Association, the Federal Bar Association, the National Legal Aid and Defender Association, the Judicature Society, and Phi Alpha Delta. He also wrote "The Maintenance of Control Over Prisoners of War," in the Review of Military Law and the Law of War, Palace of Justice, Brussels, 1963.

Harvey and his wife Donna are the parents of one daughter, Dennie.

CLINTON — Mrs. Patricia A. Hinton, Director of Nursing and Assistant Administrator of Northwest Mississippi Regional Medical Center at Clarksdale, has been named Dean of the Mississippi College School of Nursing following approval by the college's Board of Trustees.

Mrs. Hinton will assume the deanship on June 1. She succeeds Samuel Hughes, who returns to Texas where he will be responsible for a graduate nursing program at the University of Texas.

A candidate for the doctor of philosophy degree at the University of Mississippi this coming academic year, Mrs. Hinton received the bachelor of science in nursing degree from the University of Kansas and the master of nursing degree from the University of Mississippi.

She has taught at Our Lady of the Lake School of Nursing in Baton Rouge, La., at the University of Arkansas School of Nursing, at Mississippi Delta Junior College School of Nursing, and has been visiting professor at Delta State University School of Nursing. She has had wide experience in a variety of positions in hospital nursing service and gives management seminars at hospitals and schools of nursing.

Mrs. Hinton is married to Walter V. (Val) Hinton and they are the parents of an eight-year-old son. She and her husband are active members of the First Baptist Church of Cleveland, MS.

The Mississippi College School of Nursing welcomed its first class in 1969 after absorbing the old Gilfoy School of Nursing at Mississippi Baptist Hospital in Jackson. It has become recognized as one of the top Schools of Nursing in the state and this past year its graduates ranked first among the four-year senior colleges on the percentage of those who took the State Board Test Pool Examination and passed.

Figures released on the state board exams disclosed that Mississippi College School of Nursing graduates had a passing percentage of 87 percent, far ahead of the state average of 76 percent on those who took the exam. The school is accredited by the National League of Nursing.

Some people believe in gittin' up and gittin', while others believe in sittin' down and sittin'.



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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Freedom from fear . . .

Can we live with ourselves?

Since the attempted assassination of President Reagan there has been a great deal of interest in how the United States might go about ridding itself of the problems that cause fears for safety on the streets of our cities.

The conditions in our streets are particularly in sharp contrast to those on the streets of South American cities visited by a Mississippi Baptist task force last month. Members of the task force found ourselves on those streets, sometimes on foot, as late as midnight. We were so busy in daytime hours that the only opportunity to get a flavor of those cities was at night.

Activity goes on much later in South America than in the United States. People are on the streets until all hours, evidently. In Asuncion, Missionary Don Brake was driving me around the city on Sunday evening as late as 11 p.m. People were walking along without a thought of being afraid. Young women, older people, children, all were out and about until

late in the evening. I asked the missionary if there was any fear of violence. His answer was in the negative.

I could not understand it.

With Missionary Wally Poor I was on the streets of Montevideo late on Wednesday evening. The story was the same.

When we got to Buenos Aires several of us wanted to see the world famous Florida Street, which has been changed from a street for automobile traffic to a walking mall. Because of a busy day, it was 11 p.m. by the time we had ridden the bus and the subway to get there. The inner core of the city was alive with people strolling around, and there was no fear. Evidently the people of Buenos Aires entertain themselves at night by going downtown and walking around.

I was amazed. Actually, it was a nice experience to witness that freedom from fear.

On our last evening in Buenos Aires we did not have an opportunity to eat dinner until midnight. While that is

late in the States, it is an ordinary time for such in Buenos Aires. Back downtown we went by bus and subway, and there were the people. As we were eating at midnight, the restaurant, probably holding 200 people, was filled. Outside hundreds more were strolling along the street.

In February, in New York to attend the annual meeting of the Southern Baptist Press Association, a group decided to walk around Times Square after having dinner on the last evening there. This was much earlier than in Buenos Aires because we eat earlier here. At 9 p.m. there were few people on the streets, and one wondered what the ones who were there were doing there. A few years before my wife and I had been on Times Square about that time of night, and one could hardly walk along for the crowds of people. Now we avoid our cities' streets at night, or we go in groups for protection. Why? What is the difference?

I had to find out, so I asked the missionaries. The answer was immediate.

"The military government." The government doesn't mess around, was the word. When there is a crime, it is dealt with quickly and severely.

That raises the question, has our "noble experiment," our democracy, failed? Are we willing to give up our freedom of choice in order to obtain freedom from fear?

What is the answer? None of us knows, I am sure; or we would have it straightened out.

The problem is that if we don't get it straightened before too long, we may indeed be living under a dictatorship of some sort. Democracy may collapse of its own weight if we cannot as a nation live as responsible citizens.

One head of state in Europe said after the assassination attempt, "The United States is the friend of the world and will help any nation any way it can. It cannot, however, live with itself."

Is this sad commentary on our state of affairs a factual one?

A Relatively Short Time For Decision



Missionary journeyman

"Go to a place where there's always winter, but never Christmas." Bob Dent, Jr. saw the words on a poster at Union University in Tennessee, where he was a student. They intrigued him. He recognized the idea as belonging to C. S. Lewis, but the BSU director told him the poster was referring to the missionary journeyman program of the Foreign Mission Board, SBC. He majored in church recreation at Union and for two years was youth director in his hometown of Holly Springs, Miss., at First Baptist Church.

However, the idea took hold of him and he kept thinking about becoming a journeyman. He was interested in missions and in learning firsthand about the people of other countries; he felt that the journeyman program would be a growth experience for him and at the same time give him a chance to help missionaries and others. Also the two-year time limit was attractive, without requiring commitment to be a career missionary.

Filling out the long, complicated application form was a learning experience in itself, he remembered later. Then he went to Richmond for an interview at the Foreign Mission Board. Since he didn't speak a second language he would need to go where English language work was needed, so he was sent to Liberia to teach in a public school at Voinjama. "Liberia's national language is English," he said, "but their English is so different from ours that it took me six months to get used to their speech and for them to understand me!"

Public schools are always needing teachers in Liberia, so Missionary Owen Robinson had asked about the need for an ethics teacher in Voinjama. Hired under that title, Bob and his journeyman partner taught Bible. "Eighty percent of my students had not read a Bible, ever, and were eager for reading materials of any kind, so they were glad to get the Bibles I furnished. Fifty percent of my class members had never even heard the word Bible."

He also had a chance to work in churches, assisting with Bible studies and evangelical services. Soon after Bob's arrival in Liberia, a village chief (who had 70 wives and was a leader in his own church) asked him to go to a certain village to try to organize a church. "I had only a dozen men came to the services, but the attendance continued to increase. By the time Bob left Liberia, this church had baptized 80 converts."



Bob Dent, Jr. and Mary Frank Kirkpatrick talk about Liberia, where he has served as missionary journeyman and she as missionary.

Many of the people were animists, he said, sacrificing goats and chickens, etc.

The best memory he has of his two-year stint is of "seeing a group of RA boys grow in faith." Some of them who had been Muslims had been disowned by their families.

Bob was in Liberia at the time of the April, 1979, coup when President William Tolbert and other government leaders were killed. "Voinjama is around 250 miles away from Monrovia. Because of the poor communication system we didn't know about it until after people in the U.S. knew. Then we heard of it on BBC radio."

"What alarmed me most at first was that my visa was in Monrovia in the missionary safe, and I wasn't supposed to travel without it. People all over were being stopped and searched, and there I was without my visa!" Eventually he got to Monrovia, though, without major trouble.

Bob spoke March 23-24 at the convention at Parkway Church, Jackson. His mother, Mrs. Bob Dent, Sr., is the state WMU president.

His next plans are to enter a seminary, probably Golden Gate. He said, "I have seen the need for foreign missions and I am willing to go if it is God's will for me. If it is not, then a place like Voinjama, Liberia, would be the most miserable place in the world — no television, no radio, no restaurants, electricity that works about a third of the time. But if I go as a missionary anywhere, and that is His will for me, it will be the happiest place." He said he is sure that his mother's prayers that he and his brothers would do whatever God wanted them to do certainly played a big part in bringing him to the knowledge of this truth.

Life's touching moments . . .

We must pay attention

Life's touching moments come when we just happen to be paying attention. We could just as easily be looking the other way and miss them. Who knows how many we miss because we are not paying attention.

Last week they came with a great deal of rapidity. It all started with the dedication for the India Nunnery Campus of the Baptist Children's Village. The Village Board of Trustees had voted to change the name of the campus in memory of India Nunnery, the 18-year-old daughter of Village Executive Director Paul Nunnery. India lost her life in an automobile accident Sept. 1.

It was a moving ceremony though it was simple.

Paul Nunnery wrote of his daughter: "An attractive life, like a beautiful melody, affects those who know it best with enduring quality. One who lives in the special world of children is constantly reminded that the impact of a life can be neither measured nor evaluated in terms of its brevity or longevity. Its legacy is a memory of zesty living which, without interrup-

tion, fills the mind and floods the soul." "So it is in The Village's love affair with India Nunnery," he wrote. "From the age of three years to the very moment of her accidental death at age 18, 'Indi's' life was thoroughly with, and immersed in, the life of 'Mississippi's largest family.'"

He added, "... as a friend and neighbor to scores of young people on this campus whose problems and whose needs for friendship she understood, 'Indi' was throughout her brief life the very image of The Children's Village. With wisdom and grace beyond her years, she managed to walk, with dignity and respect, the fine and exceedingly difficult line between sincere love for her family and loyalty to Village children and youth, for whom her father is responsible and over whom he must exercise temporary parental authority."

The entire program was meaningful. The presentation of a plaque and of a portrait and the dedication address by Kermit McGregor, pastor of Morrison Heights Baptist Church, in Clinton, all had great significance. The most

moving element of all, however, was the simple but profoundly beautiful songs sung by Jan Sellers as she accepted the responsibility of responding for the Nunnery family to the presentations.

So the week got under way with the beauty of music delivered by the beautiful tones of Jan Sellers' voice, but there was more to come. On Thursday evening I went to the William Carey College Convocation during which honorary degrees were presented to three Mississippi women who have carved niches for themselves outside their native state. Lucile Parker, the watercolor artist, was one. Eudora Welty, the author, was one. And Leontyne Price, the opera singer, was the third. Miss Price was called on to respond for the three. Her remarks made it apparent that it was an emotional thing for her to be so recognized—she was the first black person to be awarded a doctorate by a Mississippi Baptist college. She laid a great deal of her success in a career that has circled the earth at the feet of

her mother. Then this noted opera singer, in this emotional setting, without accompaniment, and before a crowd that expected nothing short of greatness, sang very simply, "This Little Light of Mine." It had never been sung that way before. It will never be sung in like fashion again. She put the emotions of the moment into her interpretation. And it was great. The crowd was moved. I am glad I was there.

Then on Friday morning a friend of many years, Beverly Terrell, came to the Baptist Building for chapel. She was in a revival with Broadmoor Baptist Church in Jackson. Beverly can charm her listeners into going along with her, then she takes them to the heights of spiritual insight through song. On that day she sang songs that reached into the depths of her own being, and she was profoundly moved. So were her listeners.

So the week ended as it started out, with deeply touching moments. I am glad I was paying attention.—DTM

Task force in Uruguay

From March 10 to 12, a task force of Mississippi Baptist leaders visited Uruguay to gather facts and impressions for putting together joint programs of work between Baptists here and in Mississippi. This is in connection with the Partnership in Missions effort being entered into by both groups.

Our Mission, by means of The Record, wants to say to Mississippi Baptists that you can be a part of the Partnership of the Mississippi Baptist Convention. We missionaries were unanimously impressed with the spirit of love and obvious desire of the members of the task force to find out what Mississippi Baptists, working alongside us and the Uruguayan Baptists, can do to advance God's kingdom in this South American nation.

The task force, of course, was only the beginning of what promises to be a fruitful and mutually beneficial relationship. I believe I can accurately say that in their dealings with Uruguayan Baptist leadership, the desire to serve and help was adequately communicated, in spite of language differences.

Thank you, Mississippi Baptists, for caring enough to send your very best. We appreciate them and you. May the Lord lead us as we walk together in common obedience to His will for Mississippi and for Uruguay.

In Christian Love,
Wally Poor
Strategy Coordinator
Uruguay Baptist Mission

Relief ministries

Southern Baptists continue to respond in a significant way to human need by designating funds to relief ministries through the Foreign Mission Board.

Last year Southern Baptists gave \$5,669,863.55 to hunger and general relief needs. One hundred percent of these funds goes to the field. None is used for administration or promotion. Because of this convention-wide concern the Foreign Mission Board was able to appropriate \$3,012,048.50 for various kinds of disaster responses, food distribution, and hunger-related projects in 42 different countries. Because of the large increase over the previous year (82.6%), we are also able to increase the planning of long-range projects in 1981 targeted to help people help themselves.

A detailed progress report on these appropriations is available upon request. Please feel free to call upon us for information concerning these efforts by the Foreign Mission Board on behalf of Southern Baptists.

John G. Cheyne
Relief Ministries Consultant
Foreign Mission Board

Appreciation for service

Editor:
First let me say that I along with many other folks truly appreciate the way you are editing our Baptist Re-

cord. I am most assured that our beloved Dr. Odle is smiling down from glory at the work you and your staff are doing.

Second of all, I would like to thank you for printing the article in the March 12, 1981 edition by Mr. E. L. Stanford on the 20 years of Dr. Joe Tuten's stay as pastor of Calvary. I had the honor of serving on Dr. Tuten's staff some years ago, and everything that was said about him in the article was so very true.

I was able to watch this man from the shadows because I wanted to see what really made such a man as Dr. Tuten "tick." He is a man of prayer, praying often with me and others at different times. I watched him personally walk through the fire when all seemed to have forsaken him but God. I've seen him lead a great downtown church through days of trials and stress and to come out on the other side an even stronger church and pastor than before. I've watched him weep over the loss of one of his own sheep. I saw in him a man of sternness and discipline and yet a man of compassion. In the pulpit he was always God's man with God's message. I never once saw him compromise with the things of this world.

Every now and then God sends along a man who comes and lives in our midst, does his work, walks through the fire, and goes mostly unnoticed. I with Mr. Stanford thank our dear God in Heaven for Joe Tuten. I am a better man today because some years ago he invited me to share with him his ministry. I believe that only eternity alone shall truly reveal the impact this man has made on Jackson and our land.

Don Nerren, pastor
New Church
Braxton

Church building rebuilt

Editor:
The Alexander Memorial Baptist Church, James Community, wishes to thank the many people who have made it possible to rebuild the church building. Many prayers, donations, and much work are provided by people who we are unable to contact. We shall always remember each one of you.

R. B. McNeer, pastor
This church burned year ago and was rebuilt mostly by church people with some local help.

Foundation director, NM

Editor:
May we, once again, ask you to run the following information in your state paper as a news item:

The New Mexico Baptist Foundation is searching for a man who is qualified to be Director of the Department of Foundation and Church Loan Ministries. If you know of someone with qualifications for this position, the Search Committee would be pleased to receive your recommendation. Please contact:

Richard G. Elkins
New Mexico Baptist Foundation
Albuquerque, New Mexico 87103

Book Reviews

PRISON LIFE CHRISTIAN LIVING by James Rutledge (Sparks Printing and Graphics, Tupelo, paper, 67 pp., \$2.95). In February, 1979, an article, "Prison to Pulpit," was published in the Baptist Record, telling of the experiences of James Rutledge, pastor of Cason Church since 1974. Rutledge surrendered to Christ while in a jail cell in Memphis in 1969, and shortly afterward answered yes when he heard God calling him to preach. However, he had committed the crime of writing bad checks before he became a Christian, and faced a term of four to eight years in the Tennessee penitentiary. In prison he became the chaplain's assistant and also preached in the prison chapel services. After his release in 1971 he earned a degree from Blue Mountain and then while pastor at Center Church in Tupelo, drove weekly to New Orleans seminary to complete almost all the requirements for a degree there. Now he has written a book about his experiences as a Christian behind bars. Copies of it may be obtained from him, in care of Cason Baptist Church, Route 1, Box 671, Nettleton, MS 38858.

This book is written in such a way that the reader feels he is actually viewing prison scenes of violence and fear, death and despair. The story is told dramatically, in Rutledge's own style. As the author says in the introduction, "You will find many words misspelled and even the mechanics of writing poor in this book. However,

this is the way I wanted it to be published, just as I wrote it, just as I lived it. I'm not afraid to recount the record of my own shame in order to show the power of God." Through my sufferings in prison I became a better man, through my sufferings I found a new experience of God, through my sufferings I found a new usefulness. Ordinarily such misspellings would not be good, but in this particular case they do lend impact.

In the preface, the Grizzells state, "James Rutledge, having been transformed into a new man through Jesus Christ, is living testimony of life in Christ. He writes as he witnesses, trying not to impress others but hoping that others will grasp the Christ who has changed his life."

Chapter titles include such topics as: My Day, Steel Doors, Holding On to Something, My First Sermon, Daily Routine, Discouraged, A Life of Suffering, Death Row, Christmas Eve, Evening Shadows, The Long Line, Setting An Example, The Window, and Going Home.

The chapter, Frog in the Tomatoes, is a humorous one.

It was from The Window that he could see the outside world. It was that led to freedom, and through which he could see his wife's car approaching when she came to take him home.

He gives good descriptions of his fellow prisoners — many of them hardened, some of them old and sick, some of them sincerely contrite and

like him trying to follow Christ behind bars. The concluding chapter is a beautiful tribute to his wife Betty who stuck with him through the bad times as well as the good.

This book would be good to use in jail ministries, for distribution to the prisoners. It offers an exciting reading experience for others, too, as it shows so clearly how Christ can take a person and change him into an entirely new being.

THE PATTERSONS AND THE MYSTERIOUS AIRPLANE (Broadman, 96 pp.). This book for children is Mrs. Graham's second one about the Pattersons. The Patterson children, who have been living in the country for a year, try various schemes to save a piece of beautiful land that must be sold for a highway right-of-way. They try to get a lonely, hateful old man to sell his land instead, and rescue an injured pilot from a plane crash. Their experiences teach them trust, cooperation, honesty, and kindness. The author, who lives in Georgia, has done a good job with this adventure story.

A miserable pessimist: One who took too much advice from an optimist.

A procrastinator suffers from hardening of the oughteries.

No one needs a vacation so much as the person who has just had one.

Names In The News...

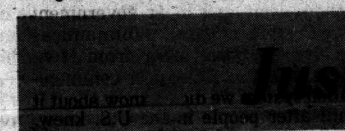


T. Howard Taylor, pastor, Arlington Heights Church, Pascagoula, was elected chairman of the Endowment and Capital Giving Promotion Committee of the Southern Baptist Convention Stewardship Commission during the Commission's annual meeting in Birmingham, Alabama. As chairman of this committee, Taylor will serve on the Executive Committee of the Commission during the coming year.

Don Nerren, pastor of New Zion Church, Braxton, has been awarded a doctoral degree from Luther Rice Seminary, Jacksonville, Fla. Nerren is the son of Mr. and Mrs. George Nerren, Jr. of Tupelo and is married to the former Linda Sue Cauthen, daughter of Mr. and Mrs. Teddy Cauthen of Collins.



Dino and Debby Kartsonakis, a husband/wife gospel music duo, will appear in concert at Broadmoor Church, Jackson, Sat., April 18, at 7:30 p.m. A childhood prodigy, he has appeared on national television shows. She has sung with the Chrysler road show, the Spurrows, and with the World Action Television Singers of Oral Roberts University. The concert is open to the public; no admission will be charged. David Grant is Broadmoor pastor; J. M. Wood is minister of music.



A choral group from Southwest Mississippi Junior College, Summit under direction of Eugene Price, will sing on April 10 at the Home of Grace in Vancleave, at 7 p.m. C. D. Faggard, Chairman of the Board of Directors, said the public is invited.

Southside youths to sing 'Believer'

Southside Church Youth Choir, Jackson, will present a Christian youth musical "Believer" on Sunday evening, April 12, and Monday evening, April 13, at 7 p.m.

The youth choir will be under direction of Gene Rester, minister of music. Multi media (eight screens, special effects, giant T.V. screen and sensor) is used in the presentation.

Ed Fowler, pastor, invites the public to attend. There will be no charge.



Robert E. Self has accepted the pastorate of First Church, Brookhaven, and has moved there from Batesville, where he served as pastor of First Church for 7 1/2 years.

Self received a B. A. degree from Mississippi College in 1966. Also he has two degrees from New Orleans Seminary, Master of Theology with Honors, 1969, and Doctor of Ministries, 1974.

Bayou View Church, Gulfport, has called Bryant Barnes, Jr., a Poplarville native, serving as pastor at Derby Church. Barnes began his pastorate at Bayou View on March 2. He is married to the former Cheryl Robinson.

Bert Breland has resigned the pastorate of Lawn Haven Church, Laurel, to accept the pastorate of Highland Park First Baptist Church, Louisville, Ky., effective April 12. Native of Pascagoula, he is married to the former Rene Burkes and they have two children, Angela and Jonathan. Breland is a graduate of Mississippi College and Southern Seminary.

Slayden (Marshall), has called W. E. Gamble as interim pastor. Gamble is a retired Army chaplain and has moved to the community to build his retirement home. Mrs. Gamble is Bible teacher at Briarcrest School, Memphis, Tenn.

Steve Echols, formerly pastor of Berwick Church, has accepted the pastorate of Thompson Church, Rt. 2, Smithdale.

Rosalie Alderman, former Mississippian, now of Hope, Ark., author of *Take Heart*, will speak in Single Adult 3 department at 9:30 a.m. on Sunday, April 12, at Calvary Church, Jackson.

Jimmy Coleman, a former pastor of Bond Church, at Bond will be guest speaker there for Wednesday night prayer service on April 22 at 7 p.m. Coleman was Bond's second pastor, as a mission before it became a church, and then later returned as pastor there a second time.

James E. Messer, pastor, Louin Church, announces that on April 12 at the 11 a.m. worship service the speaker will be Rhett Whitley, football star at the University of Southern Mississippi. Whitley, a junior from Birmingham, Ala., plays defensive end and is an all-star candidate. He is a two-year letterman who has starred since the second game of the 1978 season.

Terry A. Peck is the new editor of *Deacon* magazine, a quarterly published by the church administration department of the Southern Baptist Sunday School Board. He has been for four years a Bible Book Series youth curriculum editor.

Tom Littlejohn, son of Mr. and Mrs. A. E. Littlejohn of Pontotoc, was recently called an interim pastor of Leesville Church, Bagwell, Tex. He is enrolled in Southwestern Seminary, Fort Worth, where he expects to complete requirements next December for a master of divinity degree. Littlejohn was pastor in Webster, Choctaw, and Lee counties in Mississippi before entering the seminary.

Revival Dates

Sylvarena Church, Wesson: April 10, 11, 12; Fri. and Sat. nights service, 7 p.m.; Sun. morning, reg. service, 11 a.m. with dinner on the grounds; Glen Putnam, evangelist, pastor, Kentwood, La.; Louis Reno, Hazlehurst, music evangelist; Matt Buckles, pastor.

Mt. Zion (Rankin): April 10-12; Fri., Sat. at 7 p.m.; Sunday at 11 a.m. and 1 p.m., with lunch served at the church; John Patterson, evangelist; Richard Sullivan, minister of music; Brenda Sullivan, pianist.



Canton to dedicate Family Life Center

First Church, Canton, will formally dedicate its new Family Life Center Sunday, April 12, at 4 p.m. Those who will participate in the service are former pastors, staff members, and members of the church. Al Finch, former pastor, will deliver the dedication message.

The Family Life Center contains a racquetball court, full length basketball court, a lounge, a craft room, a sauna, and a game roomstage area, plus two offices, as well as equipment space. Jim Eley of Jackson was the architect, and John Nail Construction Company of Jackson was the general contractor. Pictured are Bruce Fields (left), youth and activities director, and Louis Smith, pastor.



Some of the participants for the Jubilee are: front, left to right: Lou Ann Wilks, Esther Horne, Kathy Toler, middle: Kaisha Toney, Robin Barnett, John Robinson, Rhonda Nations, Bob Waller; back: Bryan Kelly, Todd Myers, Gregg Patterson.

Youths to give concert at Jackson Auditorium

The First Baptist Church of Jackson will present a spring concert, A Mississippi Jubilee, Tuesday, April 14, at 7 P.M. in the Jackson City Auditorium. This concert will feature 250 youths from the Carol Choir (grades 4-6), the

Celebration Singers (grades 7-12) and the New Creation (college choir).

Music for the evening will include popular favorites of today; including Barry Manilow's "One Voice," and "A Celebration." Portions of two popular Christian musicals will also be presented. These musicals are "God's Kids," by Rick Powell and "Believer," by Dallas Holmes and Paul Johnson. Other music includes a country church package of "Little Country Church," "Just A Little Talk with Jesus," and "I'll Fly Away." A patriotic finale, arranged by Lee Poquette, will trace American History from the days of George Washington to the present.

Alex Plasschaert of Los Angeles, Calif., will be the choreographer. For several years, he produced the Oral Roberts television specials.

The concert, under the direction of Larry Black, Minister of Music at First Baptist Church, Jackson, will also feature soloists, ensembles from each of the choirs, narration, a live orchestra and a special multi-media presentation.

Tickets for the concert are \$3 for adults and \$2 for students. They are available through the music office of First Baptist Church, Jackson (948-8766) and the two Logos Bookstores in Jackson.

Morrison Heights choir to sing 'The Messiah'

The Adult Choir from Morrison Heights Church, Clinton, will present the Easter portion of Handel's "Messiah," Sunday, April 12, at 7 p.m. It deals with the death, burial, resurrection, and finally Christ's return. A slide presentation has been prepared by Robert Wall, Bob Harper, and Bill Barnes to accompany the presentation.

A 23-piece orchestra from the Jackson Symphony, the organ, and a harpsichord will accompany the choir. Soloists will be: soprano, Linda Gunn; alto, Vicky Baggett; tenor, B. T. Robbins; and bass, Graham Smith. The public is invited. Bill Barnes is minister of music and Hermit D. McGregor is pastor.



Bethel Church, Monticello, in Lawrence County, burned a note in a January 18 ceremony which hailed the paying off of a \$17,000 debt. Money was borrowed to pay for construction of two tennis courts and extension of sidewalks from the front of the church to the edges of the parking areas. Borrowed April 8, 1979, the money was paid in full in less than two years. Pictured are Archie Herrin, pastor; H. E. Reid, treasurer; and Ronald Pevey, chairman of deacons.

1st, Ridgeland will show films on family life

A new film series featuring family expert James C. Dobson, Ph.D., will be shown at First Church, Ridgeland, on Sundays, April 12 through May 24, at 6 p.m. The series, "Focus on the Family," presents seven of Dobson's family life seminars.

Film titles are "The Strong-Will Child," "Shaping the Will Without Breaking the Spirit," "Christian Fathering," "Preparing for Adolescence" (Part I: The Origins of Self-Doubt, and Part 2: Peer Pressure and Sexuality); "What Wives Wish Their Husbands Knew About Women" (Part I: The Lonely Housewife, and Part 2: Money, Sex, and Children).

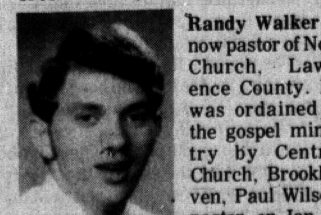


CALVARY CHURCH, COLUMBIA, youths took over various leadership positions in the church during Youth Week. Pictured are the youth staff and adult staff members: FIRST ROW: Scotty Arinder - Youth Week minister of music; Lori Arinder - Youth Week chairman of deacons; Anita Ray - Youth Week Sunday School director. SECOND ROW: Hugh Smith - minister of youth; Tim Buckley - chairman of deacons; Ken Jordan - pastor; Dwayne Adams - Youth Week minister of music. THIRD ROW: Robin Gage - Youth Week pastor; Tommy Blakeney - minister of music.



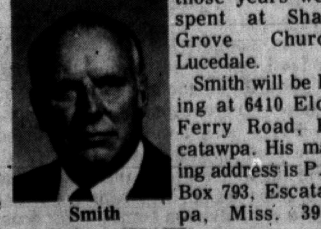
Ray Mosley is the new pastor of Sand Ridge Church, Scott County. He formerly was pastor of Eden Church, Yazoo County. Mosley is from Simpson County near Magee. He will move into the pastor's home as soon as his daughter, Penny, is graduated from Magee High School on May 19.

Mt. Zion Church, Lowndes County, has called George Thomas as pastor. Thomas will move there from Murphy Creek Church, Winston County.



Shady Grove pastor retires

N. H. Smith is retiring from the ministry after thirty years of dedicated service as pastor. Nineteen of those years were spent at Shady Grove Church, Lucedale.



Smith will be living at 6410 Elder Ferry Road, Escatawpa, Miss. 39552 (telephone 475-1677).

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Israel's struggle with Philistines

By Gordon H. Sansing
Pastor, 1st, Pontotoc

Samuel is now a mature man, recognized as a prophet of God in Israel. His faithfulness and growth in the Lord had made him a prominent figure in the land.

The Philistines were common foes of Israel. There was a continuing series of wars and battles between these two nations. Our lesson focuses on a confrontation between these people which results in the defeat of Israel, the loss of the ark of God, the death of Eli and his sons, and the display of God's power.

1. The defeat of Israel (4:2-3)

The first scene is that of preparation for battle between Israel and the Philistines. As the battle began and spread, Israel was soundly defeated, losing about 4,000 men on the battlefield. The Philistines administered a fatal and deadly attack on Israel.

Then there arises the perennial religious problem. Why did this defeat occur and how can the people of Israel assure themselves that God is with them and will fight for them? The decision of the elders was to seek that which would represent God's presence and take it into battle. They chose the ark of the covenant of the Lord.

The ark probably contained the stones of the Commandments from Mount Sinai, the Lord's dwelling place. The ark, they thought, would force God to accompany it wherever it was taken. Thus, by taking the ark into battle, they would be assured of God's presence. The ark quickly became an object of worship or a good luck charm. By taking the ark into battle they thought victory would be theirs. Matters would have been better had they seen the ark as a symbol of the Lord's covenant and a reminder of their vows of loyalty to keep His commandments.

It should be easy to see here the danger of misplaced trust. The ark in their minds represented God's presence, and by having the ark they would have God. But God is never controlled and manipulated by people.

This became their battle plan. The ark would be taken from Shiloh and would accompany them into battle. Surely victory would be assured. J. B. Phillips in his book, *Your God Is Too Small*, makes the suggestion that Israel thought she had God in a box. Care must be taken today lest religion become some kind of good luck charm

and God some kind of good fairy to be controlled by persons. That was Israel's mistake.

2. The capture of the ark (4:10-11)

The second scene is Israel's next encounter with the Philistines on the battlefield. Great excitement had been generated in Israel's camp by the presence of the ark. In fact, the shouting had been so loud that the Philistines were frightened.

But, the Philistines mustered a kind of courage of despair, fought valiantly, and for a second time defeated Israel. In this encounter, Hophni and Phinehas were killed, and the ark of God was taken. Two things are to be noted here: the house of Eli was ended as was predicted and the ark was powerless to save Israel. That which Israel thought would work like a magic charm for them was totally ineffective. Tragically, they had placed their trust in the wrong place.

3. The judgment of Eli's family (4:17-18)

The third scene is a sad and tragic one indeed. The result of Israel's faithlessness was defeat. A messenger from Benjamin brought the bad tidings of defeat to the people at Shiloh. His news was like a chain reaction with one blow following another and each more severe. The news was of the army of Israel fleeing in defeat, a great slaughter, the death of Eli's sons, and the ark captured.

It was when the announcement was made concerning the capture of the ark that Eli fell and died. For 40 years Eli had served God and the people as priest and judge. But now his house was cut off. It is graphically seen in the death of Phinehas' wife while giving birth to a son whose name was Ichabod, which meant "no glory." The glory had departed from Israel as Israel had suffered the loss of God both on the battlefield and in the loss of the ark.

4. The ark a curse to the Philistines (5:1-12)

The fourth scene moves to the country of the Philistines where the ark has been taken. The place is Ashdod where the house of Dagon was located. Dagon, which means corn, was the Philistines' national deity for whom the temple in Ashdod was built. The ark of God was placed in Dagon's temple symbolizing for the Philistines, Dagon's defeat of God.

The next morning as the people of Ashdod came to the Temple, they found the statue of their national deity,

Dagon, face down on the ground. During the night it had fallen before the ark of the Lord. So they set him back in his place with the ark of the Lord still by it.

The scene was repeated the following morning except the condition of their god, Dagon, was worse. "Behold," a word which calls to attention, "Dagon had fallen on his face to the ground before the ark of the Lord. And the head of Dagon and both the palms of his hands were cut off on the threshold; only the trunk of Dagon was left to him."

The people of Ashdod drew their conclusions. Dagon, face down before the ark, meant he was a slave to this God. The severed head and hands spoke even more clearly. Dagon was not superior to God. He must be subject to God's direction (no head) and subject to God's power (no hands). Dagon was defeated, having no hope of recovery.

When the Philistines defeated Israel and captured the ark, many thought that God was without power before the Philistines. However, God proved His power over Dagon and then over the Philistine people.

"The hand of the Lord was heavy on the Ashdodites..." "Hand" means power or authority and "heavy" pictures God's judgment on the people of Ashdod. They were ravaged and afflicted with hemorrhoids. The literal meaning of hemorrhoids is "hills" or "swellings." It may refer to a boil or the boils that come from the bubonic plague, as mice are mentioned in the next chapter.

God's power is greater. That is the lesson to be learned. There is an interesting observation to be made at this point. When Israel was defeated, their attitude was that the Lord had left them at the mercy of their enemies; but when the Philistines suffered the plague, they saw it as evidence that the God of Israel had proven stronger than their own.

May our trust always be in the person of God Himself. He is the only one worthy of our faith and powerful enough to deliver. He reigns supreme, King of Kings and Lord of Lords.

It is always easy to thumb a ride on the road to ruin.

The higher the hill, the better the view.

In Spain

Spiraling costs prompt successful new ministry

DENIA, Spain — A little over two years ago Jorge Pastor decided to open a day-care center during the winter months at the Baptist camp in Denia, Spain, to help defray the rising costs summer campers would have to absorb.

Instead of merely adding to the camp's coffers, however, a "tremendous ministry" has evolved to the 187 children and their families served by the day-care center, says Indy Whitten, missionary press representative in the Canary Islands.

Pastor, the camp director, along with the camp leadership committee, planned that the center have a spiritual emphasis, but they were reluctant to include the word "Baptist" in the center's name because they feared some parents might hesitate to send their children to a Baptist institution. They named the center instead for the mountain, Montgo, behind the camp.

But many of Denia's 20,000 citizens ignored the name, saying that "the Baptist Day-Care Center is the best in town."

Radio sends gospel programs all over Spain

MADRID, Spain (EP)—Soon after Spain's new religious liberty law went into effect, some commercial radio stations began to sell time for evangelical programs.

"Evangelism in Action," a Spanish Evangelistic Association led by Juan Gili, began to broadcast 15-minute programs over a network of 29 stations. Later other groups and missionary associates also aired their programs. An increasing number of stations have opened up.

In a movement sparked by Juan Gili, a cooperative group was formed. Known as MECOVAN (Evangelical Communication by Media), its objectives are to use all types of media for communicating the gospel. Its affiliates are airing programs which cover 70% of Spain, including the Canary Islands.

MECOVAN has solicited two FM stations, one for Madrid and one for Barcelona. Should these become a reality the total coverage would be about 10 million people.

Health officials giving an unexpected inspection of day-care facilities went a bit further. They reported that the center is the best in the whole province of Alicante.

The center has 14 teachers, some paid and some volunteers from the Denia Baptist Church. All the workers are told before they begin at the center: "If you want to work here just to earn money, go somewhere else. We are here in a special ministry of love to these 187 children."

The workers have been rewarded by seeing that loving influence carried over into the children's homes, says Mrs. Whitten. Many ask their parents, "Why don't we pray at home like we do at school?"

One father asked school workers, "Why can't we have a grammar school and a high school like this?"

Other children and parents have responded in kind. One boy from a broken home told the director, "Tio (Uncle) Jorge, I want to go to your house and live with you." This gave Pastor the opportunity to help the mother and explain the need for her to show affection to her child to make up for the lack of a father in the home.

Another mother, asking for a private conference in Pastor's office, told him that she wanted "to know God in a personal way... the way you teach here."

Devotional

Because of our heritage

By Lewis Sewell, pastor, First, Oxford
Hebrews 10:19-22

Tom could not believe the news. He had dreamed of accumulating something some day. But, on his income and expenses going up, the prospect looked slim. Now he is the heir of Uncle John. Boy, what news!



Sewell

Heritage is property that descends to an heir. It is also something transmitted by or acquired from a predecessor. As Christians we have both a physical and a spiritual heritage that comes from Jesus. In this portion of scripture the writer compels us to live by the highest standard because of our spiritual heritage.

We are urged to approach the presence of God (verse 22). The author points out two things a Christian must remember as he draws near to God — the condition and the importance.

The condition of being near to God is a pure and clean heart. Jesus said, "Blessed are the pure in heart for they shall see God" (Matt. 5:8). A pure heart is one that is attuned sincerely to God. A heart that has selfish and self-centered motives cannot see God. Of course, we see God only in our hearts.

Therefore, the heart that comes close to God must be clean. A heart polluted with sin and its guilt cannot be comfortable in God's presence.

That is why it is important to meet the condition of a pure and clean heart. Many Christians do not enjoy their relationship with God through Christ because they are uncomfortable with their unforgiven sin.

We are urged to maintain our belief (verse 23). The temptation to shrink from God and to hold God out of our lives is just as real today as it was for the Christians who received this scripture first.

There was a great oak tree on a creek bank. The years of rushing water gradually washed away the soil from around the roots. Eventually the roots were so exposed the tree fell over. The process was so slow no one noticed until the tree collapsed and died.

Few Christians deliberately turn their back on God. Many gradually by neglect of their belief in Jesus lose the joy of their spiritual heritage.

We are urged to give up ourselves (verses 24-25). When a Christian remembers who he is (a child of God), he remembers what he is to do. He must give up himself to the Lord. This giving up of self results in the stimulation of self and others to nobler, Christ-like living. This giving up of self is enhanced by worship and expresses itself in encouragement to others.

Finding fault and criticizing is easy. Living in the spirit of our heritage is difficult and can be done only in Christ. Because of our heritage let's give ourselves to the joy of living great lives in Christ Jesus.

Uniform Lesson

They crucified Him

By Tom F. Rayburn, Pastor
First, Booneville
Matthew 27:33-50

In the time of Christ the cross was looked upon as a terrible instrument of execution. Among the Romans this cruel means of execution was reserved for slaves, rebels, and the vilest criminals. When Jesus was executed by crucifixion he was subjected to an excruciatingly painful death and was branded publicly as a vile and common criminal.

Yet within a few years after Christ's death the cross had become a symbol of honor throughout the Christian world. It was used by Christians as a mark of distinction. It is said that the Roman Emperor Constantine, then a pagan, carried the cross into battle to win a victory. The cross began to be used by architects in church buildings. It appeared on clothing and as jewelry. It was given a prominent place in public worship. The cross was a universal symbol, and at the same time it became trivialized.

What does the cross mean for us today? In gaining worldwide recognition as a symbol of Christianity, has it lost its real meaning? One time a preacher said in a revival that if the death of Jesus means little to you, you may as well wear a small electric chair around your neck instead of a cross on a chain. Has the cross become so acceptable and respectable that we have forgotten what it cost the Saviour to die on the cross?

V-33 Golgotha — This, a Hebrew word, means the place of a skull. It is the word that Luke calls Calvary. The word Calvary means skull or place of skulls. There is a hill that looks like a giant skull in Jerusalem. Today tourists are shown this hill, and it is called Calvary. It is presumed to be the place where Jesus died. Others think that Calvary was a place of execution and the criminals were beheaded here and that their bones remained unburied.

Jesus was put to death out of the city, because capital punishment was not allowed inside the city walls (Numbers 15:35). This was a law among the Romans and Jews. He also died there, because the bodies of the beasts slain in sacrifice as typical of him were burned without the camp. Jesus was also the type of sacrifice, and he suffered without the gate (Hebrews 13:11,12).

V-34 They gave Him vinegar — Vinegar was the common drink of the Roman soldiers. It was light wine that had become acid. Myrrh is a bitter substance produced in Arab lands. Gall is anything very bitter. It probably is a bitter secretion from the liver. This was a very bitter drink made of sour wine. Its effect was to deaden the senses. It was given to crucifixion victims to lessen the pain. Jesus refused to drink this because he was unwilling to blunt the pains of dying. This is the cup the Father gave Him as he was willing to drink it. That is the cup of death for our sins.

V-35 And they crucified Him — Jesus carried his cross to the place of crucifixion. He suffered many insults from the crowd on the way. At the place of execution a hole was dug in the earth. The cross was laid on the ground. Jesus was stripped and extended on it. The soldiers fastened his hands and feet with nails or thongs. After driving the nails deeply into the wood of the cross, they elevated the cross with Jesus agonizing on it, and they let the cross drop violently into the hole which they had dug. The sudden fall gave Jesus a violent convulsive shock and greatly increased his pain. Then Jesus was left to hang, suffer, thirst, hunger, and pain till death ended his life. For some the ordeal lasted days. Then when death came, the body was left a while longer on the cross as a loathsome object, putrefying in the sun or devoured by birds. Jesus' sufferings were soon over. This was caused by his previous fatigue and exhaustion, but still more by the intense sufferings of his soul in bearing our griefs and carrying our sorrows and in making an atonement for the sins of the world. And they parted His garments — The clothes of the suffering became the property of the soldiers who executed him. That it might be fulfilled — This is from Psalm 22:18.

V-36 They watched Him there — The four soldiers who had crucified him watched him so that his friends would not come and release him. V-37 And set up over His head — "This Is The Jesus, The King Of The Jews" — This was a sign describing the victim. He carried it around his neck on the way to the place of execution. Then it was nailed to the top of his cross. The title was written in three languages, Latin, Greek and Hebrew. The point is that Jesus was the King of the Jews.

V-38 Two thieves — Thief means robber. Jesus was crucified between men of lost character in order to show greater contempt. Jesus' cross should have been occupied by Barabbas. Jesus' cross should be occupied by you and me.

V-40 Thou that destroyest the temple — They said Jesus boasted that he could destroy the temple. They had charged him falsely of saying he could destroy the temple. If he could destroy the temple, they thought he might easily come down from the cross. It was another insult.

V-42, 43 He saved others — They did not believe that he had saved others. They said he pretended to save others. This was also insulting and cutting irony. If he be the king of Israel — Jesus could have performed the miracle and come down from the cross. But it was time for him to make atonement for sins.

V-44 The thieves also — One of them repented and received Christ. Probably seeing His patient sufferings he was moved to accept Jesus.

V-45 Now from the sixth hour there was darkness — From 12 o'clock on. This was not an eclipse of the moon, for the Passover was celebrated at the time of the full moon, when the moon is opposite to the sun. God caused the darkness, letting the elements sympathize with the pains of his dying Son. A pagan astrologer noticed it. He wrote that "the greatest eclipse of the sun ever known happened then, for the day was so turned into night that the stars appeared." This darkness extended over the whole land of Judea until about 3 p.m. when the Saviour died.

V-46 Eli — Why hast thou forsaken me? — This is difficult to understand. But here was the manifestation of God's hatred for sin that he experienced in that dread hour. He endured suffering which was due us.

V-47-50 — These verses describe Jesus' last statements on the Cross. V-50, he cried again with a loud voice, John says, "It is finished." It was the height of his agony, probably attended with deep groaning, and uttered amid sorrows which were never experienced in our world. It finished the work of atonement, made the way of salvation possible, rolled away the curses from guilty men, and opened the kingdom of heaven to all true believers.

By James L. Heflin, pastor
FBC, Greenville
Luke 23:35-47

This lesson concludes the five lesson unit on "Love Beyond Measure." The drama of the cross provides the climax of the story. God's love for man is nowhere more evident than in the cross.

The cross is the focal point of all history. Its meaning is spiritual. Everyone who believes on Christ enters into personal fellowship with the Father.

The world has grown so dark because of sin that sometimes we wonder if there is any hope. Evil appears to have control and good seems to have lost the battle for the souls and minds of men.

Against this backdrop of darkness the cross shines brilliantly. The day Christ died on the cross hope for all sinners was extended from the very throne of God. What appeared to be a triumph for the enemies of Jesus became a victory for our Lord on the third day after the crucifixion.

I. Rejection and ridicule (23:35-39)

The time was mid-morning on the Friday of Passover Week. By the time Christ was nailed to the cross, a crowd of curious onlookers had gathered on Calvary's hill. They and the rulers began to hurl insulting remarks at Jesus (v. 35). He had claimed to be a Savior, they cried, so let him save himself. They challenged him to come down from the cross.

The ridicule of the crowd came from a spirit of disbelief and a misunderstanding of his mission. They suggested that if he was the Son of God, surely he could save himself from the awful death of the cross.

Had Christ done what the scoffers suggested, the world would have had no hope for salvation from sin. Christ sacrificed himself to save us.

The soldiers joined the swelling chorus of voices raised in ridicule of Christ. "If thou be the King of the Jews, save thyself," they howled in jest (v. 37).

According to Roman law, the crime for which one was executed had to be written on the cross above the victim's head. Since Jesus was accused of claiming to be a king, this superscription was written and placed over his head: "THIS IS THE KING OF THE JEWS." The sign was written in Greek, Latin and Hebrew so that all

could read it. The languages represented the three great streams of life in that day: culture, government, and religion.

Their deeds declared to the world: "If this is your king, look at him now. Come see what we have done to your so-called king."

Mob psychology sweeps everyone along in its path. One of the thieves "railed" on him (blasphemed): "If you are indeed the Messiah, save yourself and us," he jeered (v. 39). He only wanted to be saved from his predicament, evidently.

Earthly kings come and go. History repeats their fate throughout the centuries. Those who crucified the Lord that day believed they had eliminated another pretender. Yet, Jesus was a king. He came to establish a kingdom of a spiritual kind. His critics could not understand what he was doing. What a twist of providence that those who killed an alleged king were, in so doing, making him the true king he came to be.

II. Reception and reward (23:40-43)

The other thief had a different attitude about Christ. He rebuked his companion in death (v. 40). His true feelings about Jesus were revealed in his words. "Dost thou not fear God?" he asked. He had decided that Christ came from God. Obviously, he repented and believed.

The second thief underscored this great truth: We have no hope except in this man. He is the Son of God.

The criminal turned believer continued the rebuke of his dying neighbor by reminding the skeptic that the two of them were receiving their just dues (v. 41). They were guilty of crime and they knew it. But Jesus, he continued, had done no wrong. His was a confession of faith in Christ.

Evidently, the second malefactor had been listening all along. In his heart he concluded that Jesus had been falsely accused. Moreover, he decided that Jesus was sent from God and that he was doing more than dying a physical death on a Roman cross. How true!

His thoughts led him to cry out: "Lord, remember me when thou comest into thy kingdom" (v. 42). That was his prayer of acceptance of the Savior.

Every person who would be saved must call upon the name of the Lord. He must acknowledge that Jesus is the anointed of God, the Savior. Once that is done, salvation comes. 'Tis done,

the great transaction's done, and I am his and he is mine." With that salvation came eternal life and hope. Jesus told his disciples: "Ye call me Master and Lord: and ye say well; for so I am" (John 13:13).

The reply of Jesus was simple and beautiful. To the cry of faith he responded: "Today shalt thou be with me in paradise" (v. 43). Much discussion has sprung from these words. Basically, Jesus was saying: "Today you will be with me." Of course, that is what matters most. Jesus rewarded the thief's faith with everlasting life.

The word "paradise" means "a garden of delight." It speaks of happiness and peace. Some have taken this statement to mean that there is a place, called Paradise, where believers will dwell in the presence of Jesus awaiting the final Heaven of God described by John in Revelation 21:1-2.

III. Death and deliverance (23:44-47)

At that moment a darkness which the world had never known fell over the earth. There was total darkness from noon until three in the afternoon.

The absence of all light suggests that God turned his back on the dreadful sight of his Son upon the cross. He could not bear to look upon that scene. The sin of the world was upon his Son. The veil of the temple was rent (torn).

For centuries the priest had gone behind the veil in the temple to offer sacrifice for the sins of the people. The veil was a heavy curtain which separated the Holy of Holies from the Holy Place. There in the Holy of Holies the priest came into the very presence of God.

When Jesus died on the cross that veil was torn apart from the top to the bottom (revealing that it was an act of God, not of man). The way to God was opened to all men who will come to God and accept the forgiveness granted because of the eternal sacrifice made for sin.

Then Jesus died (v. 46). His last statement was one of commitment to the Father. That was the theme of his life and ministry. Having commended his spirit to God (having placed it in God's hand), he gave up the ghost. To give up the ghost is to expire. The work of salvation was complete.

Then the centurion made his great declaration (v. 47).

That is the cry which saves and gives hope: "This is the Son of God." The events of Easter would follow and prove the eternal truth of it all.



Life and Work Lesson

Hope for sinners

